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FEATURED ARTICLE

EXAMINING THE VIEWS OF KHULAFA-E-AHMADIYYA ON THE ISRAEL-PALESTINE CONFLICT

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JAMIA AHMADIYYA CANADA

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بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

اِنَّ اللّٰهَ عِنۡدَهٗ عِلۡمُ السَّاعَةِ ۚ وَيُنَزِّلُ
الۡغَيۡثَ ۚ وَيَعۡلَمُ مَا فِي الۡاَرۡحَامِ ؕ وَمَا تَدۡرِيۡ
نَفۡسٌ مَّاذَا تَكۡسِبُ غَدًا ؕ وَمَا تَدۡرِيۡ نَفۡسٌۢ
بِاَيِّ اَرۡضٍ تَمُوۡتُ ؕ اِنَّ اللّٰهَ عَلِيۡمٌ خَبِيۡرٌ

Verily, with Allah alone is the knowledge of the Hour. And He sends down the rain, and He knows what is in the wombs. And no soul knows what it will earn tomorrow, and no soul knows in what land it will die. Surely, Allah is All-Knowing, All-Aware.

یقیناً اللہ ہی ہے جس کے پاس قیامت کا علم ہے اور وہ بارش کو اتارتا ہے اور جانتا ہے کہ رِحموں میں کیا ہے اور کوئی ذی روح نہیں جانتا کہ وہ کل کیا کمائے گا اور کوئی ذی روح نہیں جانتا کہ کس زمین میں وہ مرے گا۔ یقیناً اللہ دائمی علم رکھنے والا (اور) ہمیشہ باخبر ہے۔

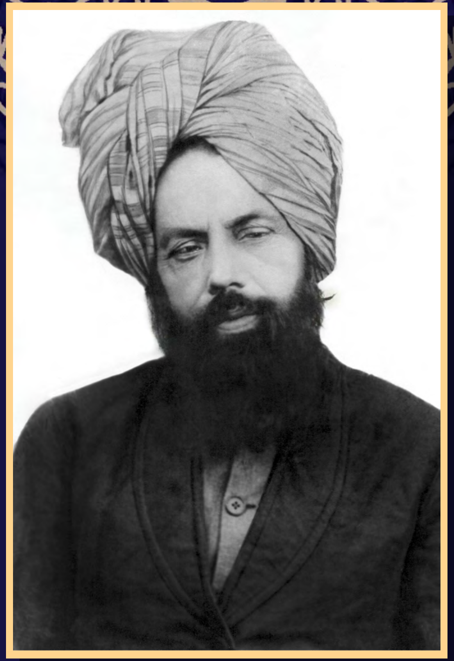
(31:35)

تَعَوَّذُوا بِاللّٰهِ مِنْ جَهْدِ الْبَلَاءِ، وَدَرَكِ
الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَاتَةِ الْاَعْدَاءِ

The Holy Prophet[sa] said, “Take refuge with Allah from the difficulties of severe calamities, from having an evil end and a bad fate and from the malicious joy of your enemies.”

نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”مصیبت کی شدت اور بدبختی اور بدقسمتی اور دشمنوں کی ہنسی سے اللہ کی پناہ مانگتے رہو۔“

(صحیح البخاری، کتاب القدر، باب مَنْ تَعَوَّذَ بِاللَّهِ مِنْ دَرَكِ الشَّقَاءِ وَسُوءِ الْقَضَاءِ)

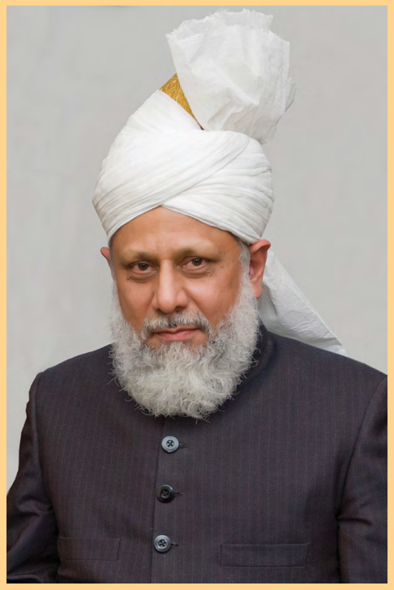


THE PROMISED MESSIAH^{AS}

”یہ بالکل سچ ہے کہ مقبولین کی اکثر دعائیں منظور ہوتی ہیں بلکہ بڑا معجزہ اُن کا استجابت دعا ہی ہے جب اُن کے دلوں میں کسی مصیبت کے وقت شدت سے بیقراری ہوتی ہے اور اس شدید بیقراری کی حالت میں وہ اپنے خدا کی طرف توجہ کرتے ہیں تو خدا اُن کی سنتا ہے اور اُس وقت اُن کا ہاتھ گویا خدا کا ہاتھ ہوتا ہے۔ خدا ایک مخفی خزانہ کی طرح ہے کامل مقبولوں کے ذریعے سے وہ اپنا چہرہ دکھلاتا ہے۔ خدا کے نشان تبھی ظاہر ہوتے ہیں جب اُس کے مقبول ستائے جاتے ہیں۔ اور جب حد سے زیادہ اُن کو دکھ دیا جاتا ہے تو سمجھو کہ خدا کا نشان نزدیک ہے بلکہ دروازہ پر کیونکہ یہ وہ قوم ہے کہ کوئی اپنے پیارے بیٹے سے ایسی محبت نہیں کرے گا جیسا کہ خدا اُن لوگوں سے کرتا ہے جو دل و جان سے اُس کے ہو جاتے ہیں وہ اُن کے لئے عجائب کام دِکھلاتا ہے اور ایسی اپنی قوت دکھلاتا ہے کہ جیسا ایک سوتا ہوا شیر جاگ اُٹھتا ہے۔ خدا مخفی ہے اور اُس کے ظاہر کرنے والے یہی لوگ ہیں۔ وہ ہزاروں ہردوں کے اندر ہے اور اس کا چہرہ دکھلانے والی یہی قوم ہے۔“

(حقیقۃ الوحی، روحانی خزائن، جلد ۲۲، صفحہ ۲۰-۲۱)

“It is absolutely true that the vast majority of the prayers of God's elect are granted. Indeed, the very acceptance of prayer is their greatest miracle. When their hearts suffer intense anguish during the time of some affliction, and in this state of intense anguish they turn their attention towards their God, He hears them and, at that moment, their hand is as if it were the hand of God. God is like a hidden treasure. He manifests His countenance through those whom He has bestowed His perfect acceptance. When His chosen ones are tormented, then indeed the Signs of God appear; and when they are tormented beyond limit, then be certain that God's Sign is near—nay, it is at the door—because they are the kind of people whom God loves more than anyone can love their dearest son. For those who love Him with all their heart and soul, He shows extraordinary Signs. He displays such of His might as a lion awoken from its slumber. God is Hidden and these are the people who manifest Him. He is cloaked in a thousand veils; His countenance is revealed through this group [of His elect]." (*Haqiqatul-Wahi* [2018], pp. 27–28)



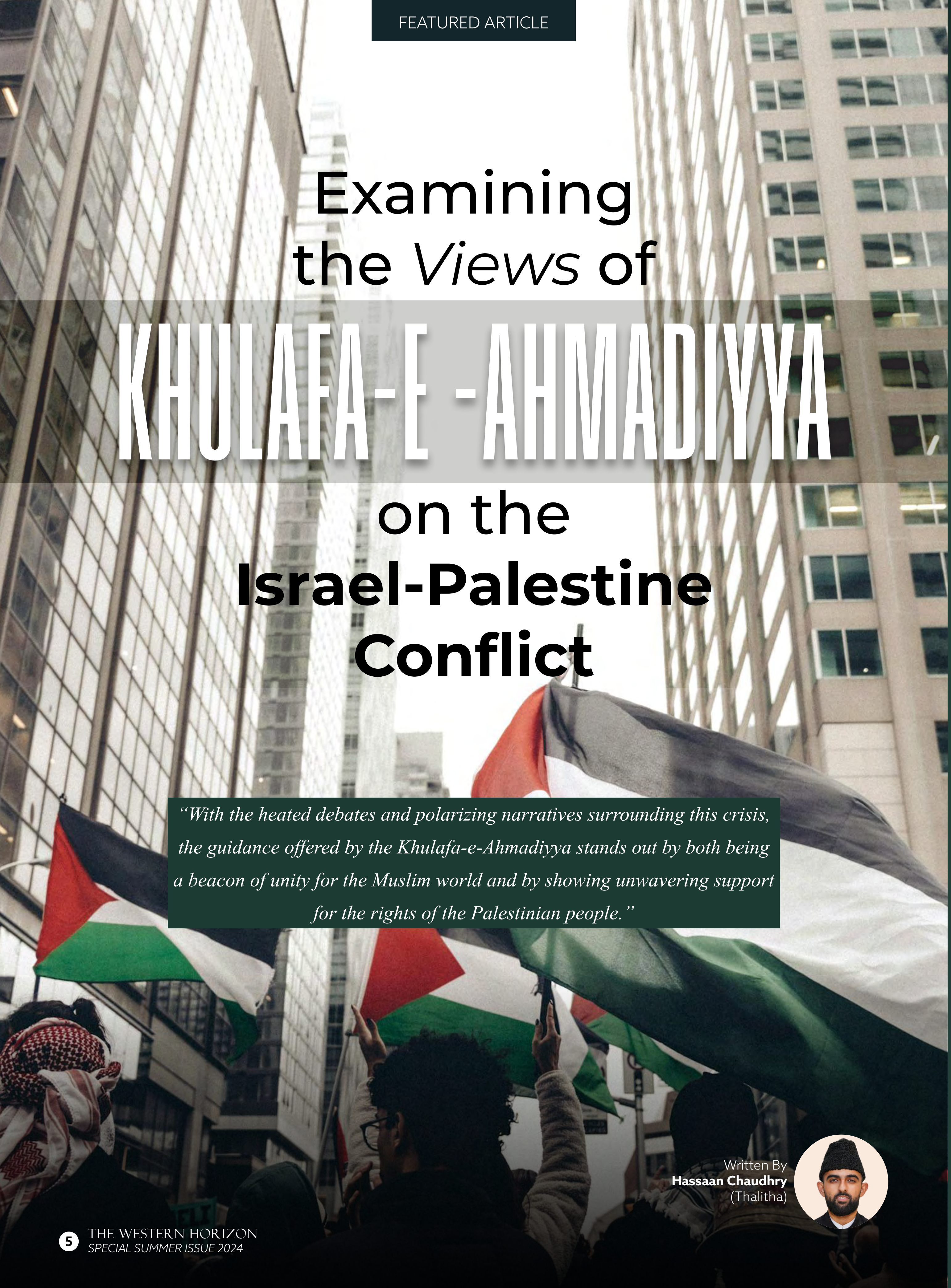
HAZRAT KHALIFATUL-MASIH V^{AA}

”لائن منتخب کرنے کے بارے میں پہلے بھی میں کہہ چکا ہوں کہ واقفین نَو لڑکے جامعات میں جا کر مربی اور مبلغ بننے کو پہلے ترجیح دیں۔ اس وقت اس کی ضرورت ہے۔ جماعت اللہ تعالیٰ کے فضل سے پھیل رہی ہے۔ نہ صرف ان ملکوں میں نئی جماعتیں قائم ہو رہی ہیں جہاں جماعت کے قیام کو لمبا عرصہ گزر گیا ہے بلکہ نئے نئے ممالک بھی اللہ تعالیٰ جماعت کو عطا فرما رہا ہے اور وہاں جماعتیں قائم ہو رہی ہیں اور ہمیں ہر ملک میں بے شمار مربیان اور مبلغین چاہئیں۔“

(خطبہ جمعہ فرمودہ ۲۸ اکتوبر ۲۰۱۶ء)

“I have previously mentioned in regard to choosing a line of service that Waqf-e-Nau boys should prioritize becoming *Murabbis* (missionaries) and *Muballighs* (preachers) by attending Jamias. This is a current need. By the grace of Allah the Almighty, the Jamaat is expanding. New Jamaats are being established not only in countries where the Jamaat has been present for a long time but also in new countries that Allah is granting to the Jamaat, where communities are being established. We need countless *Murabbis* and *Muballighs* in every country.”

(Friday Sermon, 28 October 2016)



Examining the *Views* of KHULAFA-E -AHMADIYYA on the Israel-Palestine Conflict

"With the heated debates and polarizing narratives surrounding this crisis, the guidance offered by the Khulafa-e-Ahmadiyya stands out by both being a beacon of unity for the Muslim world and by showing unwavering support for the rights of the Palestinian people."

Written By
Hassaan Chaudhry
(Thalitha)

قُلْ يٰۤاَهْلَ الْكِتٰبِ تَعَالَوْا اِلٰى كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ اَلَّا نَعْبُدَ اِلَّا اللّٰهَ وَلَا نُشْرِكَ بِهٖ
شَيْـًٔا وَّلَا يَتَّخِذَ بَعْضُنَا بَعْضًا اَرْبَابًا مِّنْ دُوْنِ اللّٰهِ

"Say, 'O People of the Book! come to a word equal between us and you — that we worship none but Allah, and that we associate no partner with Him, and that some of us take not others for Lords beside Allah.' But if they turn away, then say, 'Bear witness that we have submitted to God.'" (The Holy Quran, 3:65)

The Israel-Palestine conflict is not a new one. The hostility and bloodshed that we see today dates back even before the formation of the Jewish State of Israel in 1948. This formation of a separate state for the Jews became the vision of Zionists living in Europe in the early 1900s. This vision came to fruition through the the Balfour Declaration of 1917, which was proposed by the British, leading to hundreds of thousands of Jews migrating back to Palestine after World War II. This declaration is considered one of the main reasons that spurred the Nakba or the mass-displacement of Palestinians following the Arab-Israeli War of 1948 in which the new state of Israel defeated the Arab opposition. The following decades were riddled with persistent violence, oppression, and rancor between the two sides. With no solution in sight, long-lasting peace seems to have now been put far out of reach.

The Israel-Palestine crisis has been an intensely debated issue in recent years. However, after the October 7th attacks, this debate has exploded to another level. With the heavy media coverage and the plethora of public figures speaking out about the issue, it is difficult to uncover the truth at times. In a world where "fake news" is pervasive, it is important to set aside one's biases and perceptions in order to analyze the issue with logic, facts, and sound judgment. In this regard, the view of the Khulafa-e-Ahmadiyya offers a very fair-minded perspective, encompassing both an insightful review of the root causes of the issue and a plea for true justice in the world.

Although this conflict did not begin in the time of the Promised Messiah (peace be upon him), the Zionist vision for a new Jewish homeland was gaining traction. As the Promised Messiah (peace be upon him) was sent to fulfill the mission of the Holy Prophet (peace and blessings of Allah be upon him) (who was raised among the Arab nation), he also had great love and a desire for the guidance of all Arabs. He states in his book, Hamamatul-Bushra:

"وإن ربي قد بشّرني في العرب،
وألهمَني أن أمونهم وأُريهم طريقهم
وأُصلح لهم شؤونهم، و ستجدوني في
هذا الأمر إن شاء الله من الفائزين۔"

"My Lord has given me the glad-tiding in relation to the Arabs and has revealed to me that I convey to them the truth, show them the right path, and correct their affairs, and Insha'Allah you will find me successful in this task."

(Hamamatul-Bushra, Ruhani Khazain Volume 7, p. 182)

It is evident how this divine prophecy has been fulfilled through both the works of the Promised Messiah (peace be upon him) and his successors for both the guidance and betterment of the Arab world.

Hazrat Mirza Bashir-ud-Din Mahmood Ahmad, Khalifatul-Masih II (may Allah be pleased with him), was foretold by God in a vision about a possible threat for the Muslim world in 1946, two years before the establishment of Israel. He published this vision in Al-Fazl under the title "Al-Inzar." Hazrat Khalifatul-Masih II (may Allah be pleased with him) urged unity among Muslims, stressing the need to set aside differences in order to confront the impending challenge. He specifically called on the Jamaat to pray for the Muslim world during his Friday Sermon on August 30, 1946.

When the Arab-Israeli War of 1948 broke out, Hazrat Khalifatul-Masih II (may Allah be pleased with him) wrote "Al-Kufru Millatun Wahidah," a detailed exposition explaining the political ties to the formation of Israel and calling for the unity of all Muslims. This article was published in Al-Fazl on May 21, 1948. Huzoor (may Allah be pleased with him) began the article by stating, "The day which was prophesied by the Holy Quran and the Ahadith hundreds of years ago; the day which was prophesied in the Torah and Gospels; the day which was told be painful and dangerous for the Muslims has seemingly arrived. Jews are being inhabited in Palestine." He went on to explain how Russia and the United States have always been staunch enemies yet they are in agreement on the Palestine and Kashmir issues. It seems that they have united against Muslims due to their fear of the progress of Islam. Hazrat Khalifatul-Masih II (may Allah be pleased with him) then said, "While the issue of Kashmir is extremely important for Pakistan, the issue of Palestine is extremely important for all Muslims. Any injustice committed against Kashmir indirectly impacts the Muslims, but an injustice committed against Palestine has a direct impact." Huzoor (may Allah be pleased with him) also delved into the history of the Jewish tribes in relation with the Holy Prophet (peace and blessings of Allah be upon him) and the Muslims. The Jews repeatedly broke their oaths and showed themselves to be treacherous, deceitful, and conniving. On the other hand, the Arab enemies of the Holy Prophet (peace and blessings of Allah be upon him) still showed honor and decency in spite of their disbelief. Highlighting the urgent need for the entire Muslim world to unite against the opposition of the western powers, Huzoor (may Allah be pleased with him) stated, "It is patently obvious both that the Arabs are not strong enough and that it does not affect only the Arabs. This is not a question of Palestine; it is a question of Madinah. This is not a question of Jerusalem; it is a question of Makkah itself. This is not a question of a Zaid or a Bakr but rather a question of the honour of the Prophet Muhammad (peace and blessings of Allah be upon him)." Hazrat Khalifatul-Masih II (may Allah be pleased with him) then made an appeal for financial sacrifice from every Muslim for the cause of Islam so that enough funds may be raised to mediate the conflict. Towards the end of the article, Huzur (may Allah be pleased with him) stated, "I draw the attention of the Muslims to understand the sensitivity of this time and remember that today, the saying of the Holy Prophet (peace and blessings of Allah be upon him), 'Al-Kufru Millatun Wahidah' is being manifested to the letter." This treatise had a tremendous impact on the entire Arab world as the Arabic translation was widely published in many different newspapers, including Al-Yaum, Al-Akhbar, Al-Nasr and Al-Urdan. Its summary was also aired in Syrian radio stations.

As the tensions between the Arabs and Israelis had escalated during the Khilafat of Hazrat Mirza Nasir Ahmad (may Allah have mercy upon him), he continued to echo the same message as his predecessor in calling for unity of the Muslim world. In his Friday Sermon on July 24, 1981, he prompted all Muslims to pray for the Muslim ummah with a prayer revealed to the Promised Messiah (peace be upon him). "Pray fervently for the reformation of the Muslim Ummah. *Rabbi Aslih Ummata Muhammadin*. 'My Lord, reform the Ummah of Muhammad^{sa}.' So, pray a lot that Allah the Almighty takes away these worries from the Muslim Ummah, and that He makes such means by which the Muslim world can follow the paths of guidance revealed in the Quran, in order to attain the love of God; and that they are able to stop actions which displease God and incur his wrath."

The fourth Caliph of the Ahmadiyya Muslim Community, Hazrat Mirza Tahir Ahmad (may Allah have mercy upon him) was elected on June 10, 1982. It is worthy of note that the first ever message he sent to his community was a heartfelt one in which he urged all Ahmadis to pray for the Palestinians being oppressed by the Israeli government. This message was published in Al-Fazl on June 13, 1982. He states: "There is such a wound in our hearts, which gets deeper and more painful by the day. Our hearts continue to bleed with every passing moment. Here, I am talking about the extremely inhumane atrocities being carried out against the Muslim world at the hands of Israel [...] I would like to bring to the attention of every Ahmadi—man, woman, old and young—to supplicate with great fervor, that Allah may have mercy on every person who is associated with our Master, the Holy Prophet (peace and blessings of Allah be upon him)."

© AP Photo / Abed Khaled

Throughout his Khilafat, Hazrat Khalifatul-Masih IV (may Allah have mercy upon him) consistently spoke out against the injustices perpetrated by Israel against Palestine. In response to ongoing accusations labeling the Ahmadiyya Muslim Jamaat as agents of Israel, he delivered two comprehensive sermons on March 8 and March 15, 1985, in which he refuted such claims by highlighting the Jamaat's efforts in support of the Palestinian cause. Both sermons have been translated into English and published in book form. The sermon on March 8, 1985 is titled, "Ahmadiyya Muslim Jamaat and Independence of Kashmir and Palestine" and the sermon on March 15, 1985 is titled, "Ahmadiyyah Muslim Jamaat and the Palestinian Muslims". In his sermon on March 8, 1985, Huzoor (may Allah have mercy upon him) stated, "As far as Jamaat-e-Ahmadiyya's loyalty to the interest of Islam and the Palestinian Muslims is concerned, it is not a hidden fact or a matter of recent times. By the Grace of Allah, Jamaat-e-Ahmadiyya had a deep connection with the Islamic interests of Palestine, even since the time when you did not sense the gravity of the issue and did not even know the true circumstances of Palestine [...] Khulafa of Jamaat-e-Ahmadiyya cautioned the Muslims of Palestine from every danger, and kept them aware, and would present Jamaat-e-Ahmadiyya for every possible help for them."

In his Friday Sermon on January 11, 1991, Hazrat Khalifatul-Masih IV (may Allah have mercy upon him) directed Ahmadis to pray for the guidance of the Muslim world. He emphasized the importance of Muslim nations prioritizing the collective interests of the ummah over their own interests. He also warned that without resolving internal conflicts, peace in the region would remain elusive, allowing Israel to grow stronger and rendering the Arab Muslim powers incapable of opposing it.

The constant guidance and sincere warnings for the state of the world comprised in the sermons and addresses of Hazrat Amir-ul Momineen, Khalifatul-Masih V (may Allah be his Helper), cannot go unnoticed. Just as his predecessors did, the current Caliph of the Ahmadiyya Muslim Community has time and time again stressed the dire need for unity within the Muslim ummah. Huzoor (may Allah be his Helper) has also openly condemned the injustices perpetrated by Israel against the Palestinian people on more than one occasion.

In his Friday Sermon on November 23, 2012, Hazrat Khalifatul-Masih V (may Allah be his Helper) said, "[...] Israel's attack on the Palestinians is due to the differences and disunity among the Muslims. There is no Islamic country where all moral values are not being violated due to the religious or political differences, or where horrific stories of oppression against each other are not being created. As a result, in one way or another, we are witnessing oppression against each other [...] It is my desire that Muslims come to their senses and be united."

On July 25, 2014, amidst escalating violence against Palestinians in Gaza, Hazrat Khalifatul-Masih V (may Allah be his Helper) categorically denounced the oppression and provided a thorough analysis of the Israeli-Palestinian conflict. He again spoke upon the lack of unity between Muslim countries, pointing out the turmoil between different nations on a larger scale and the discord between citizens and ruling governments on a smaller scale. Huzoor (may Allah be his Helper) said that it was this lack of solidarity which emboldened the non-Muslim powers to carry out an array of different cruelties targeting the Palestinian people.

During his Eid-ul-Fitr Sermon of May 14, 2021, Huzoor (may Allah be his Helper) once again advocated for the rights of the Palestinian people and enjoined all of his followers to pray for them, a stance that was significant and commendable given the silence of Muslim leadership around the world. He stated, "Certainly, Muslim countries should come together and play their role to protect the Palestinians and other Muslims who are being oppressed in the world. However, the Muslim world is divided and there is a complete lack of unity amongst the Muslim nations. Certainly, in this instance, the Muslim countries have failed to show the reaction they ought to have. They have given weak statements, whereas if they had all come together and given a united statement, it would have had a far greater impact and carried much more weight."

As the conflict has intensified to extreme levels with the attacks on October 7, 2023, Hazrat Khalifatul-Masih V (may Allah be his Helper) has made an appeal for prayers for Israel, Palestine, and the state of the world as a whole in nearly every sermon dating back to these attacks. In his sermon on October 13, 2023, he stated: "The world is saying, and certain evidence also shows, that Hamas initiated this war and is guilty of killing Israeli civilians indiscriminately. Despite the fact that the Israeli army has previously killed many innocent Palestinians in this manner, Muslims however must still act according to the teachings of Islam. The Israeli army is responsible for their own actions, and other methods could have been adopted to resolve the issue. If a war is warranted, then it can be fought between armies, not with women, children and the innocent. Thus, the actions of Hamas were wrong; it has caused far greater harm than any benefit. Nonetheless, the response to all that has happened and the war should have remained limited to Hamas and that, in reality, is what would constitute true bravery and courage. However, now the actions being taken by the Israeli government are also very dangerous. It seems as if there is no end to this situation. The innumerable amount of innocent lives of women and children that will be lost is unfathomable. The Israeli government claimed that they would completely raze Gaza to the ground, and for this they have dropped many bombs. They have reduced the city to rubble."

Hazrat Khalifatul-Masih V (may Allah be his Helper) has continued to underline the major problems stemming from this global crisis. Aside from reiterating the same message addressing the lack of unity in the Muslim world,

> he has condemned the actions of Hamas and has also stated that retaliation on the part of Israel has exceeded all bounds as they justify killing scores of innocent Palestinian women and children by saying that they are targeting Hamas.

Huzoor (may Allah be his Helper) has openly criticized the lack of true justice in the world as well as the inability of western powers like the United States to act in ending the violence. He has expressed great disappointment in the mere lip-service voiced by world organizations such as the United Nations and has made it clear that leaders of the western world who are calling for an end to the cruelties executed by Israel are doing so solely to benefit their own political interests or public relations. Furthermore, he has rebuked the absence of courage among the Muslim nations and has advised all Ahmadis to speak out against the ongoing oppression and inhumanity.

In essence, the Khulafa of the Ahmadiyya Muslim Community have spoken out about the Israeli-Palestinian conflict at great length. They have not only denounced the injustices perpetrated by Israel and the disregard of the western world in stopping these atrocities, but have also called out the dissension among Muslim nations. With the heated debates and polarizing narratives surrounding this crisis, the guidance offered by the Khulafa-e-Ahmadiyya stands out by both being a beacon of unity for the Muslim world and by showing unwavering support for the rights of the Palestinian people. From the visionary insights of Hazrat Khalifatul-Masih II (may Allah be pleased with him) to the stalwart leadership of Hazrat Khalifatul-Masih V (may Allah be his Helper), the Ahmadiyya Muslim Community continues to accentuate the importance of justice, unity, and compassion in addressing the complexities of this conflict. These principles remain crucial as the world continues to grapple with finding a path towards enduring peace and reconciliation.

◆

THE AHMADIYYA MUSLIM COMMUNITY UK
National Peace Symposium 2019
THE CRITICAL NEED FOR PEACE
LOVE FOR ALL HATRED FOR NONE
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By **Sarmed Ahmad**
(Rabiah)

INSPIRING MOMENTS IN TABLIGH

Preaching (Tabligh) is a task obligated upon prophets and extended to their followers. With the advent of the Promised Messiah^{as}, there have been many *da'ian ilallah* (callers towards Allah) who have spread the message of Islam and Ahmadiyyat far and wide. Their journeys are filled with gripping tales and miraculous experiences that are brought forth from divine assistance. It is Allah who has told the Messengers and the believers in the Holy Qur'an:

إِنَّا لَنَنْصُرُ رُسُلَنَا وَ الَّذِيْنَ اٰمَنُوْا فِى الْحَيٰوةِ الدُّنْيَا
وَ يَوْمَ يَقُوْمُ الْاَشْهَادُ

Most surely We help Our Messengers and those who believe, both in the present life and on the day when the witnesses will stand forth

(Surah Al-Mu'min: 52)

It is the beauty of Islam that the miracles which Allah manifested to his messengers in the propagation of their teachings are extended to their followers in their pursuit of Tabligh. In a must-read book by Maulana Ataul Mujeeb Rashed Sahib, titled *Inspiring Events in the Field of Tabligh*, he recounts these experiences. The extracts of some are presented below.

He relates an incident of his father, Hazrat Maulana Abul Ata Jalandhari, which is a source of great strength and courage:

"This was his first-ever debate (munazarah) of public life after graduation. There was a village Rajowal in the suburbs of Qadian where the munazarah was set up and he was nominated from Ahmadiyya's side. He said that he presented the Ahmadiyya arguments in a befitting manner and traces of happy influence were visible on the faces of the people sitting in that meeting.

"According to terms and conditions, my father was to deliver the concluding address. But as soon as he stood up to speak, the opponents became rowdy, booed and jeered and started clamouring and clapping. The Jalsa terminated in that confusion. The impression was given to the audience that non-Ahmadis carried the day and that the Ahmadis were routed."

"It was the maiden munazarah of his life, and despite the winning signs, he saw the signs of defeat. This broke his heart. Nearby was a canal and he went there and performed wudhu (ablution) and offered his Asr prayer and prayed in humility for the guidance of those people. Allah the Gracious accepted his prayer and showed him His special sign on the very spot. He had just finished his Salat when a young man came and greeted him and shook his hand, and said that he had heard the munazarah and wanted to accept Ahmadiyyat without delay."

"My father would say that hearing the request of that young man, he (my father) became emotional and his eyes became moist. He said that his head bowed to the Almighty in gratitude."

"The young man was a teacher in the village school and he related the cause of his joining Ahmadiyyat. He said that he was sitting on the stage of non-Ahmadi maulvis and was listening to the proceedings of the munazarah. The Ulema were openly admitting that the arguments of the Ahmadi scholar were so solid and irrefutable that they had no reply to them. There was only one way of winning and that was that the Ahmadi scholar may not be permitted to deliver his concluding address and the meeting should be disrupted by rowdyism. The young man said what he heard and saw was sufficient for him to accept Ahmadiyyat. Thus he became an Ahmadi without delay."

Everything moves according to the command of God Almighty, the next incident from Hazrat Maulana Rahmat Ali shows how the stopping of rain became a sign of God's success to this devotee.

"Hazrat Maulana Rahmat Ali was having a tablighi discussion regarding 'Islam and Christianity' with a Dutch priest in Padang. A number of people were listening to the dialogue. Suddenly, it started raining heavily. In this region, it is common that if it starts raining, it continues for hours without stopping.

"The Christian priest could not stand the arguments of Hazrat Maulana Rahmat Ali. Therefore, to cover up his defeat he presented a queer demand that if your religion, Islam, is really true as compared to Christianity, then ask your God to show us the miracle to stop the rain immediately."

"Apparently, the priest had demanded a thing impossible, thinking that in that region, normally rain did not stop for hours and so it would continue raining. But on that day, people saw a beautiful spectacle of divine help and God's love in the field of tabligh. Hearing the demand of the priest, Hazrat Maulana trusting in the Living God, addressed the rain in a confident and wondrous voice,

"O rain, with the command of God Almighty, stop now and give us proof of the True and Living God of Islam."

This prayer was miraculously accepted and the rain immediately stopped. Those who engage in tabligh become dearer to God and He begins to help them at every step of the way. An incident from Haji Abdul-Karim of Karachi presents a sign for the truthfulness of Islam and Ahmadiyyat:

"[Haji Abdul-Karim] was an enthusiastic and undaunted preacher. He served in Egypt for a considerable time during his military service. Once, the chaplain of the regiment complained against him of his preaching activities to the Commandant. The concerned officer was prejudiced and registered a case of disobedience against him.

"According to the military regulations, the minimum penalty of such crime was a six-month imprisonment. When non-Ahmadis heard about it, they sarcastically said, 'Now, Haji will get the Good Conduct Medal.'

"When the case was presented in the court, the judge after a summary hearing started announcing the verdict, 'I convict you of the crime and ...' He had not yet finished his verdict when he received a phone call from his senior officer not to pronounce any judgement in the case and bring the papers to him. The superior officer heard the statements of both the parties separately."

"Now, here comes the miracle of divine help. The senior officer not only acquitted Haji Abdul-Karim, he also promoted him and awarded him monetary and other benefits. On the other hand, he demoted the junior officer, reducing some of his monetary allowances and sent him to the battlefield."

"Explaining the incident, Haji Abdul-Karim says that when he came out of the court with his promotion order and the junior officer with demotion order, everyone outside was eager to listen to the verdict. No one believed the decision of the case. When his non-Ahmadi opponents heard of the promotion of Haji Abdul-Karim from him, they thought that he had gone crazy. They thought that he had been convicted and condemned. But all the hopes and expectations of his enemies were dashed."

"In addition to this, God further rewarded Haji Abdul-Karim that despite adverse circumstances, he was also awarded the Good Conduct Medal. This was the medal of which his opponents used to taunt him. He would relate that as thanksgiving to God Almighty he took leave for a few days, pinned the medal to his lapel and went to his old office. He showed the medal to his opponents and said that it was the medal granted to him by his Gracious and Bountiful God."

These incidents demonstrate how the act of tabligh draws one closer towards Allah and enables one to become the recipient of his divine assistance. He presents for His servant miracles and as a result, they become witnesses to the truth of Islam and the truth of his existence.

By **Abdul Muqtadir**
(Khamisah)

Unanswered Rewards: THE PROMISED MESSIAH'S^{AS} CHALLENGES AWAIT RESPONSES

In the annals of spiritual history, the Promised Messiah, peace be upon him, emerged as a beacon of divine light, unveiling numerous wonders of the spiritual realm. Among these marvels, a series of challenges issued by him stand as a testament to his unparalleled resolve and conviction. This article delves into the realm of these challenges, which resonate across both scientific and spiritual domains, offering rewards as prophesied by the Holy Prophet Muhammad, peace and blessings be upon him, indicating that while the Mahdi would distribute wealth, none would accept it.

Throughout this discourse, I will delve into the profound implications of these challenges, touching upon their significance in the context of the Promised Messiah's^{as} divine mission. While I will provide an overview of some of these challenges, it is important to note that this article will only offer a glimpse into the depth and breadth of the Promised Messiah's^{as} visionary call. Through meticulous analysis and compelling narratives, I will aim to shed light on the enduring legacy of these challenges, serving as a source of inspiration and enlightenment for believers and seekers alike.

Challenge of 1,000 rupees to prove Hazrat Isa^{as} is still alive

The Promised Messiah^{as} states :

"Those who believe that Hazrat Isa Masih ascended to heaven with his physical body and will descend with his physical body are gravely mistaken. Remember that this notion is entirely baseless. There is no mention of it in the hadith literature. If anyone can prove from the hadith of the Messenger of Allah, peace be upon him, that Hazrat Isa ascended to heaven with his physical body and will descend from heaven with his physical body at some point, and both ascending and descending with the physical body can be proven from any hadith, then I swear by Allah, I will reward the presenter of such authentic hadith with a thousand rupees."

(Majmu'ah Ishtiharat, vol. 1, p. 318, footnote)

Challenge of 20,000 rupees

Before the Promised Messiah^{as} issued this statement, he challenged individuals to present any authentic Hadith supporting the belief that Jesus was raised alive with his physical body and will descend again with his physical body. However, following his initial challenge, he extended it further, inviting anyone to bring forth even a Hadith with a weak chain of narrations that mentions Jesus's^{as} ascent and eventual descent with his physical body.

He states:

"The gist of it is that those who adopt this belief have directly opposed the Quran in four ways. And if asked for proof that Hazrat Isa, peace be upon him, ascended to heaven with his physical body, neither can they present any Quranic verse nor can any Hadith be produced. They merely deceive the common people by adding the term 'heaven' alongside the word 'descent' (نزول). However, it's important to note that the term 'heaven' is not found in any continuous chain of narrations (muttasil hadith), and the term 'descent' (نزول) is used in Arabic for travelers, referring to their arrival, while the term (نزیل) is for a traveler. The same expression is used in our country as well when, as a matter of courtesy, we inquire about the arrival of someone in a city by asking, 'آپ کہاں اترے ہیں Where did you descend?' And in this colloquial exchange, no one assumes that the person descended from the sky. If you search the hadith collections of all Islamic sects, you will not find a single authentic hadith or even fabricated hadith stating that Hazrat Isa ascended to heaven with his physical body and will return to earth at some point with his physical body. If anyone presents such a hadith, I am willing to reward them up to twenty thousand rupees, along with repentance and the burning of all my books, as they see fit."

(Kitab al-Barriyah, Ruhani Khaza'in, vol. 13, pp. 225-226)

Linguistic Debate on Specific Terms

After issuing several open challenges to present any hadith or Quranic verses, the Promised Messiah^{as} delved even deeper by challenging the interpretations of certain Arabic words commonly used by non-Ahmadis to assert the continued existence of Hazrat Isa^{as}.

1000 RUPEES REGARDING WORD خَلَتْ

To establish the death of Hazrat Isa (Jesus), peace be upon him, the Promised Messiah^{as} referenced a verse from Surah Aal-e-Imran:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ

In response, Maulana Abdul Haq Ghaznawi argued that this verse merely indicates passing away, suggesting that Jesus came into the world and then went to heaven, which, according to him, is also encompassed by the meaning of the word "Khalat." (خَلَتْ)

In light of this interpretation, the Promised Messiah^{as} issued a challenge: He called upon anyone to present a Quranic verse, a Hadith, or any Arabic saying in which the word "Khalat" is used to describe someone ascending to heaven with their physical body.

He states:

> "I am prepared to give you a reward of a thousand rupees if you can prove through any Quranic verse or any Hadith, strong or weak, fabricated or genuine, or any statement of the Companions or any other imam, or the sermons of Jahiliyyah, or the writings of both aversions, or any kind of poetry by Islamic poets, that the meanings of 'Khalt' also encompass the concept that someone with a physical body ascends to heaven. Allah Almighty, in the Quran, initially mentions 'Khalt' and then, according to the principles of eloquence and interpretation, expresses in such a way that only dying or being killed is stated. Isn't this a decisive argument for the believer that there are only two meanings of 'Khalt' in this context, namely dying or being killed? After Allah's testimony, whose testimony else is needed? Praise be to Allah, then to Allah again, for in such a situation, Allah Almighty has provided testimony for my truth and has stated that the meanings of 'Khalt' are dying or being killed."

(Tuhfa Ghaznawiyya, Ruhani Khaza'in, vol. 15, p. 576)

THE CHALLENGE OF A THOUSAND RUPEES FOR PROVING THE USE OF THE WORD 'TAWAFFA' IN THE SENSE OF DEATH AND DEMISE

In asserting the death of Jesus Christ, peace be upon him, the Promised Messiah^{as} also presented the point that Allah Almighty has used the word 'tawaffa' to indicate the demise of Jesus. This word subtly implies that the demise of Jesus will occur naturally. This purpose could not be fully achieved through the use of the words 'death' and 'demise' because the term 'death' has multiple meanings. Therefore, the word 'tawaffa' was not used in place of death. To establish this, the Promised Messiah^{as} incessantly issued a challenge of a thousand rupees.

> "The word 'death' has various meanings, encompassing sleep, unconsciousness, disbelief, misguidance, and nearness to death. If someone can show the use of the word 'tawaffa' in such contexts, they will also be eligible for an uninterrupted reward of a thousand rupees."

(Izala-e-Auham, Ruhani Khaza'in, vol. 3, p. 405)

PROVING THE USE OF THE WORD 'TAWAFFA' NOT IN THE SENSE OF DEATH

Among the other Quranic verses that establish the demise of Jesus Christ, two are as follows:

يَا عِيسَى إِنِّي مُتَوَفِّيكَ وَ رَافِعُكَ إِلَيَّ

(Surah Aal-e-Imran: 65)

فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِم

(Surah Al-Ma'idah: 118)

In both the above verses, the terms "mutawaffika" and "tawaffaytani" are derived from the root word 'tawaffa,' which, in the context of Arabic grammar and linguistic usage, carries the meaning of death. Based on this meaning, Allah Almighty has chosen derivatives of the word 'tawaffa' in both of the mentioned verses. However, some proponents of the survival of Jesus^{as} interpret both instances not as death but as a complete ascension of Jesus^{as} with his physical body to heaven. This interpretation contradicts the linguistic and contextual integrity of Arabic language usage.

In light of this, the Promised Messiah^{as}, in his book "Izala-e-Auham," has set forth a compelling challenge regarding the interpretations of 'mutawaffika' and 'tawaffaytani.'

This challenge, reiterated across his literary legacy, notably in "Barahin-e-Ahmadiyya: Part 5," underscores the significance of the term 'tawaffa.' Additionally, it finds mention in 'Hamamatul Bushra" (Ruhani Khaza'in, vol. 7, page 724) and 'Tiryaq-ul-Quloob' (Ruhani Khaza'in, vol. 15, p. 458), among other publications, including Ishtiharat.

He states :

> "Through the word 'مُتَوَفِّيكَ' [mutawaffika], God testified that 'Isa^{as} died a natural death, but He did not stop there. He then explained the true meaning of the word 'مُتَوَفِّيكَ' [mutawaffika]—i.e. to die a natural death— through the verse وَمَا قَتَلُوْه وَمَا صَلَبُوْهَ [they neither killed nor crucified him] and the verse وَمَا قَتَلُوْه يَقِيْناً ['and they were not certain that they had killed him']. For, when someone has died without any external causes such as murder etc., it will be understood concerning him that he has died a وَمَا قَتَلُوْهَ وَمَا صَلَبُوْه natural death. Thus, there is no doubt that the statement ['and they neither killed nor crucified him'] has come as explanation for the word 'مُتَوَفِّيكَ' [mutawaffika—'will cause you to die a natural death']. And once absence of killing and crucifixion has been proven, then, in accordance with the maxim, 'When the premise is falsified, the conclusion is also falsified', it stands proven that the exaltation of Hazrat 'Isa^{as} was spiritual; and that is what we had set out to prove.
>
> I will now return to the earlier discussion. It is an established fact that wherever the word توفی [tawaffi] is used in a statement, wherein God is the fa'il [subject] and some person specified by name is the maf'ul bihi [object], such a sentence always means that God has caused that person to die or will cause him to die. It can have no other meaning at all. A long time has elapsed since I published an announcement regarding this established fact and challenged that if anyone produced, contrary to the above, any statement from ahadith توفی or from authentic collections of Arabic poetry where the word [tawaffi] is used, and where God is the subject and a proper noun is the object—i.e. someone who has been identified by name is the object—and yet it does not mean 'causing to die', I shall give a reward of this much amount to such a person. No one has answered this challenge to this day.
>
> Now, in order to bring home this argument, I once again publicly offer 200 rupees that if any of my opponents does not consider this statement of mine to be convincing and conclusive, he should produce just one sentence from authentic ahadith of the Prophet, or from the works of ancient Arab poets—who are considered an authority and who are Arabic-speaking and who are established masters in their art— in which the word توفی [tawaffi] is used where the subject is God and the object is a proper noun like Zaid or Bakr or Khalid, and yet the sentence clearly means something else and does not mean 'causing to die'. In that case, I will award such a one with 200 rupees in cash. Such a person will only have to prove that the hadith he presents is indeed an authentic hadith of the Holy Prophet , or that it is the statement of a poet from the ancient Arab poets whose mastery over the science of Arabic idioms is established. It will be necessary to provide evidence that the hadith or the couplet does in fact conclusively bear a meaning that is in conflict with my assertion; and that the meaning becomes perverted if the definition that I deduce is applied. In other words, that hadith or that couplet should irrefutably signify the other meaning. For, if that hadith or couplet allows the possibility of the meaning that I render, then such a hadith or couplet is not worth presenting at all, since for it to be presented as precedence, it is essential that the contrary meaning should be irrefutable. The reason being that when it has been proven from hundreds of irrefutable examples that the word توفی [tawaffi]—in the setting wherein God is its subject, and a proper noun, i.e. a human being specified by name, is its object—cannot have any meaning other than 'causing that person to die a natural death', the onus is upon the one who makes a claim contrary to such numerous and consistent examples to produce a clear example that is irrefutable."

(Barahin-e-Ahmadiyya: Part Five, p. 510, English trans.)

Clarification on Translation Discrepancies in Barahin-e-Ahmadiyya

In response to the challenge of the Promised Messiah^{as}, it is presented as an objection that in Barahin-e-Ahmadiyya, Ruhani Khaza'in, vol. 1, p. 420, the translation of "مُتَوَفِّيكَ" (mutawaffika) has been given as follows:

"میں تجھ کو پوری نعمت دوں گا اور اپنی طرف اٹھالوں گا"

"I will grant you full reward and shall raise you towards Myself."

Response:

This translation is not a valid objection, as on page 465 and 646 of the same Barahin-e-Ahmadiyya, the translation of the same verse is as follows:

"اے عیسی میں تجھے کامل اجر بخشوں گا یا وفات دوں گا۔"

"O Isa, I will give you a complete reward or will cause you to die."

In this context, the Promised Messiah^{as} himself has stated: "It should be remembered that the translation of divine words in Barahin-e-Ahmadiyya is, in some places, summarized and, in others, a word of similar meaning is used, but it is only what appears to be correct. It should not bother readers."

(Barahin-e-Ahmadiyya: Part Five, Ruhani Khaza'in, vol. 21, p. 93)

Similarly, he stated elsewhere: "I have, by mistake, given the complete meaning of 'tawaffi' in Barahin-e-Ahmadiyya at one place, which some maulvis present as an objection, but this is not a matter of objection. I am human, and human shortcomings such as forgetfulness, error, and oversight are inherent in me, just as they are in all humans. I know that God does not hold me accountable for any mistakes, but to claim that I cannot make a mistake in my interpretation is incorrect. Divine inspiration is free from error, but human speech is susceptible to error, as forgetfulness is a necessary aspect of humanity."

(Ayyam-e-Sulh, Ruhani Khaza'in, vol. 4, pp. 271-272)

This fact has also been elucidated by the Holy Prophet (peace be upon him):

مَا حَدَّثْتُكُمْ عَنِ اللهِ سُبْحَانَهُ فَهُوَ حَقٌّ وَمَا قُلْتُ فِيْهِ
مِنْ قِبَلِ نَفْسِي فَإِنَّمَا أَنَا بَشَرٌ أُخْطِئُ وَأُصِيبُ

"Whatever I tell you from Allah, it is true. (Meaning there is no possibility of error in it) But what I say of myself, bear in mind that I am a human, and I can also err."

إِنَّمَا أَنَا بَشَرٌ انْسَى كَمَا تَنْسَوْنَ

(صحیح البخاری، کتاب الصلوة باب التوحید نحو القبلة حیث کان)

"I am also a human being. Like you, I also forget."

So, it is not possible to present an objection against the translation of 'tawaffi' in Barahin-e-Ahmadiyya.

Challenge of Writing a Response to Barahin-e-Ahmadiyya

The first part of this book was published in 1880. In this section, the Promised Messiah^{as} challenged the leaders of the world's religions, stating that if any non-Muslim could present a proof of the truth of the Qur'an and the authenticity of the Prophet Muhammad^{sa} equal to half, a third, a quarter, or a fifth of the evidence we have presented from our own book, the Qur'an, regarding the truth of their religious beliefs, or if they were unable to present evidence, then they should refute our evidence numerically, then I unconditionally pledge to offer my ten thousand rupees estate as a reward.

He challenges all opponents of Islam, whether they be followers of other religions or sects, who deny the truth of the Qur'an and the prophethood of Hazrat Muhammad Mustafa^{sa}, to come forward with a publication affirming the veracity of their religion's beliefs and the truthfulness of the mission of Hazrat Khatam al-anbiya (the Seal of the Prophets) Muhammad Mustafa^{sa}, drawn entirely from their own divine scripture, the Qur'an, and composed in their own inspired writing. Or if they cannot produce an equal number, then they should produce half, a third, a quarter, or a fifth of that evidence. If they are unable to present evidence, then they should numerically refute our evidence. In all these cases, provided that three impartial and accepted judges unanimously express their opinion that the condition was fulfilled as it should have been, I, without any objection, will hand over my valuable estate worth ten thousand rupees.

(Majmua Ishtiharat, vol. 1, p. 72-73)

Implementation of Barahin-e-Ahmadiyya Challenge

In response to this challenge, some opponents of Islam published enthusiastic announcements of their intent to write a response. Upon which, he immediately wrote:

"All gentlemen are requested not to hesitate at our challenge. Become like Plato, shine like Bacon, adopt the views of Aristotle, and think over. Raise your hands to implore your artificial gods, then behold, whether our God, the Conqueror, comes to us or your false gods."

(Barahin-e-Ahmadiyya: Part Two, pp. 56-57)

At that time, it was the duty of Arya Samajis, Christens and Brahmo Samajis to publish a book in response to this challenge. However, Swami Dayanand Saraswati, who later became your opponent and put his stamp on the defeat of Arya Dharma forever, also published a book under the title "Takzib Barahin-e-Ahmadiyya." Those who have had the opportunity to see the writings of the mentioned Swami know well that there was nothing in this writing except insults, ridicule, and frivolities. This book, as its name suggests, was just a collection of such nonsensical things, but it was also not left unanswered. Unfortunately, none of the Arya Samajists paid attention to this challenge, which resulted in Muslims who were influenced by the regular Arya Samaj gradually withdrawing, and even Muslims who entered the regular Arya Samaj gradually left it.

Challenge of Writing a Response to Tuhfa-e-Golarwiyyah 50,000

Hazrat Mirza Ghulam Ahmad, the Promised Messiah (peace be upon him), authored this book in 1900 with the intention of completing the argumentation against Peer Mehr Ali Shah Golarwhi, his disciples, and other like-minded individuals. In this book, he provided compelling evidence for the truth of his claim and substantiated from Quranic verses and Hadiths that the advent of the Promised Messiah was necessary within the Muslim community, and that this was indeed the era of his advent, in which Allah had appointed him as the Messiah. He also promised a reward of fifty thousand rupees to the one who can refute this book.

This formidable challenge extended beyond mere theological debate; it also encompassed literary endeavors. Promised Messiah (peace be upon him), in his wisdom, extended invitations to vie with him in Arabic literature, Qur'anic exegesis, and other scholarly pursuits. The names and corresponding prize money of a few are as follows:

Surmah Chashm-e-Aryah – Compare Vedas with Quran – 500 rupees

Ijazul-Masih – Arabic Qaseeda – take help from anyone you desire – 10,000 rupees

Karamatus-Sadiqin – Arabic Tafsir of Surah Fatiha & 4 Arabic odes – 1,000 rupees and 5 rupees per Arabic mistake if they can find any

Nurul-Haqq – to ex-Muslim Priests who said they left Islam because they know Arabic; Write an Arabic book similar to this – 5,000 rupees

In the scope of an article, it is regrettably impossible to delve into each challenge in exhaustive detail. Yet, it remains a testament to the intellectual rigor and unwavering commitment of the Promised Messiah, peace be upon him, to engage in scholarly discourse and defend the truth of Islam.

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ہے شکرِ ربِّ عَزَّ وجَل، خارج از بیاں
جس کی کلام سے ہمیں اس کا ملا نشاں

وہ روشنی جو پاتے ہیں ہم اس کتاب میں
ہوگی نہیں کبھی وہ ہزار آفتاب میں

اُس سے ہمارا پاک دل و سینہ ہو گیا
وہ اپنے منہ کا آپ ہی آئینہ ہو گیا

اس نے درختِ دل کو معارف کا پھل دیا
ہر سینہ شک سے دھو دیا، ہر دل بدل دیا

(براہینِ احمدیہ حصہ پنجم روحانی خزائن جلد ۲۱ صفحہ ۱۱)

Picture by: Hasoor Ahmad Eqan

WHY I CAME TO JAMIA

Mumahhidah (First Year 2023-2024)

Abdul Hannan

I'm from Baltimore, USA. My goal is to progress spiritually, mentally, and physically as much as possible. Insha'Allah Jamia will help me achieve this.

Falah Eldin

I am from Kababir, Palestine. I came to Jamia because it was my desire since I was a kid to serve the Jama'at with the knowledge that I will gain InshaAllah.

Reda Sufan

I am from Jordan. I am 16 years old. I came to Jamia to get closer with Allah and get the knowledge to serve the Jama'at InshaAllah.

Bashir Odeh

I'm from Palestine. The reason I chose to come to Jamia was that when I was younger I saw how Murabbian worked hard to both serve the Jama'at and to spread the message of Islam Ahmadiyyat. I liked this path and said to myself that as long as I can breathe, I will sacrifice every minute to serve the Jama'at. This is why I chose to come to Jamia.

Musawar Ahmad

I am from Adelaide, Australia. Coming to Jamia had been my wish since a young age but as I got older I listened to Hazrat Khalifatul-Masih^{aa} stating that for a Waqf-e-Nau the best way to fulfill their waqf is to go to Jamia. Last year, I was blessed to have a mulaqat with Huzoor^{aa} and I told him that I had applied for Jamia and he was very pleased to hear it. I hope to fulfill my waqf and attain a relationship with Allah the Almighty, Ameen.

Ijaz Ahmad

I am from Adelaide, Australia. For quite some time I wished to come to Jamia purely because I'm a part of this blessed scheme of Waqf-e-Nau, however, over time it was no longer just that. I wanted to put myself in a position where my attachment with Khilafat and relationship with God was the best it could be. Moreover, I wanted to strive to improve myself in every way and then to be able to help others at the same time in fulfilling our sole purpose – the propagation of the message of Islam Ahmadiyyat.

Kamal Ahmad Mohamed

I am from Queens, NY. I am 19 years old. I started Jamia in January of 2024. My decision to come was not an easy choice to make. Alhamdulillah, growing up I have always been connected to the Jama'at to the extent that I have served in many departments. To be honest, the satisfaction I feel when doing work for the Jama'at is more than the feeling I get when doing anything else. Additionally, I have never seen any desire for the world in the eyes of all the Murabbian that I have spoken to. Therefore, I decided this is the life I want to pursue.

خلافت

حصور احمد ایقان
(درجہ ثانیہ)

سبق دیتی ہے تاریخ خلافت اہل عالم کو
کہ اہل حق کے قدموں میں زمانہ آہی جاتاہے
ہزاروں ہوں گھنے تاریک بادل چھٹ ہی جاتے ہیں
کہ جب سورج نکلتاہے تو آخر چھا ہی جاتاہے

عربی لغت کی رُو سے خلیفہ اسے کہتے ہیں جو کسی کا قائم مقام ہوتا ہے۔ اور اصطلاحاً خلیفہ سے مراد نبی کا قائم مقام اور اس کا جانشین ہوتا ہے۔ قرآن کریم میں خلافت کا لفظ بمعنی نبوت و ماموریت استعمال ہوا ہے جیسا کہ سورۃ البقرہ میں اللہ تعالیٰ نے فرمایا کہ اِنِّیْ جَاعِلٌ فِی الْاَرْضِ خَلِیْفَۃً۔ (البقرۃ:31) یعنی میں زمین پر ایک خلیفہ بنانے والا ہوں۔

اللہ تعالیٰ قرآن کریم کی سورۃ النور آیت 56 میں مومنوں سے خلافت کا وعدہ کرتے ہوئے فرماتا ہے:

وَعَدَ اللهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَن كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰئِكَ هُمُ الْفَاسِقُونَ

ترجمہ: تم میں سے جو لوگ ایمان لائے اور نیک اعمال بجالائے اُن سے اللہ نے پختہ وعدہ کیا ہے کہ انہیں ضرور زمین میں خلیفہ بنائے گا جیسا کہ اُس نے اُن سے پہلے لوگوں کو خلیفہ بنایا اور اُن کے لئے اُن کے دین کو، جو اُس نے اُن کے لئے پسند کیا، ضرور تمکنت عطا کرے گا اور اُن کی خوف کی حالت کے بعد ضرور اُنہیں امن کی حالت میں بدل دے گا۔ وہ میری عبادت کریں گے۔ میرے ساتھ کسی کو شریک نہیں ٹھہرائیں گے۔ اور جو اُس کے بعد بھی ناشکری کرے تو یہی وہ لوگ ہیں جو نافرمان ہیں۔

مذکورہ بالا آیت جو آیتِ استخلاف کہلاتی ہے مومنوں کو نہ صرف خلافت حقہ کا وعدہ دیتی ہے بلکہ خلافت کی تمکنت کا بھی وعدہ دیتی ہے اور تمکنت کے بعد زمین میں اللہ تعالیٰ کی عبادت کو راسخ کرنے کی ذمہ داری بھی ڈالتی ہے۔ اس آیت کے بارے میں مزید رہنمائی ہمیں پیارے آقا حضرت محمد مصطفیٰ صلی اللہ علیہ وسلم کے قول سے ملتی ہے۔

جیسا کہ حدیث میں آتا ہے حضرت حذیفہؓ بن یمان بیان کرتے ہیں کہ آنحضرت صلی اللہ علیہ وسلم نے فرمایا تم میں نبوت قائم رہے گی جب تک اللہ چاہے گا۔ پھر وہ اس کو اٹھالے گا اور خلافت علیٰ مِنْہَاجِ النُّبُوَّۃ قائم ہوگی۔ پھر اللہ تعالیٰ جب چاہے گا اس نعمت کو بھی اٹھالے گا۔ پھر اس کی تقدیر کے مطابق ایذارساں بادشاہت قائم ہوگی جس سے لوگ دل گرفتہ ہوں گے اور تنگی محسوس کریں گے۔ پھر جب یہ دور ختم ہوگا تو اس کی دوسری تقدیر کے مطابق اس سے بھی بڑھ کر جابر بادشاہت قائم ہوگی۔ یہاں تک کہ اللہ تعالیٰ کا رحم جوش میں آئے گا اور اس ظلم و ستم کے دور کو ختم کردے گا۔ اس کے بعد پھر خلافت علیٰ مِنْہَاجِ النُّبُوَّۃ قائم ہوگی اور یہ فرماکر آپؐ خاموش ہوگئے۔ (مسند احمد بن حنبل۔ مشکوۃ کتاب الرقاق باب الانذار والتحذیر الفصل الثالث)

قارئین کرام! اللہ تعالیٰ نے قرآن مجید میں آنحضرت صلی اللہ علیہ وسلم کی بعثت سے پہلے اور بعد کی حالت اس طرح بیان فرمائی کہ اے مومنو! وہ وقت یاد کرو جب تم ایک دوسرے کے خون کے پیاسے تھے۔ آپس میں جنگ اور لڑائی جھگڑے نے تمہیں کمزور کردیا تھا۔ تمہارا رعب ختم ہوگیا تھا۔ تب خدا نے تم پر احسان کیا اور ایک واجب الاطاعت پیغمبر کے ذریعہ تمہیں متحد کردیا۔

اس پیغمبر کی اطاعت کے نتیجہ میں مسلمانوں کو ایسی شان و شوکت اور رعب عطا ہوا کہ قیصر و کسریٰ کے ایوان مسلمانوں کے نام سے لرزتے تھے۔ ایسا غلبہ نصیب ہوا جو آن کی آن میں عرب اور اس کے گردونواح میں پھیل گیا۔

حضرت مسیح موعود علیہ السلام اپنی کتاب رسالہ الوصیت میں حضرت اقدس محمد مصطفیٰ صلی اللہ علیہ وسلم کے وصال کے بعد کس طرح اللہ تعالیٰ نے اپنی دوسری قدرت کا معجزہ دکھایا، اس بارے میں تحریر فرماتے ہیں:

"(ا) اوّل خود نبیوں کے ہاتھ سے اپنی قدرت

پیدا ہو جاتا ہے اور دشمن زور میں آجاتے ہیں... اور یقین کر لیتے ہیں کہ اب یہ جماعت نابود ہو جائے گی اور خود جماعت کے لوگ بھی تردّد میں پڑ جاتے ہیں... اور کئی بد قسمت مرتد ہونے کی راہیں اختیار کر لیتے ہیں۔ تب خدا تعالیٰ دوسری مرتبہ اپنی زبردست قدرت ظاہر کرتا ہے اور گرتی ہوئی جماعت کو سنبھال لیتا ہے... جیساکہ حضرت ابو بکر صدیقؓ کے وقت میں ہوا جب کہ آنحضرت صلی اللہ علیہ وسلم کی موت ایک بے وقت موت سمجھی گئی اور بہت سے بادیہ نشین نادان مرتد ہو گئے اور صحابہؓ بھی مارے غم کے دیوانہ کی طرح ہو گئے۔ تب خدا تعالیٰ نے حضرت ابو بکر صدیقؓ کو کھڑا کر کے دوبارہ اپنی قدرت کا نمونہ دکھایا اور اسلام کو نابود ہوتے ہوتے تھام لیا اور اُس وعدہ کو پورا کیا جو فرمایا تھا وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا (النور:56)۔ یعنی خوف کے بعد پھر ہم ان کے پیر جما دیں گے۔ "(رسالہ الوصیت، روحانی خزائن جلد 20، صفحہ 304، 305)

اس طرح اللہ تعالیٰ کے خاص اذن اور رحمت سے خلفائے راشدین کا سلسلہ شروع ہوا اور اللہ تعالیٰ نے حضرت ابو بکر صدیقؓ کو خلافت علیٰ منہاج نبوت کا پہلا خلیفہ منتخب فرمایا اور آنحضورؐ کی بیان کردہ پیشگوئی کے پہلے حصہ کو پورا کیا۔ آپؓ کے بعد حضرت عمر فاروقؓ خلیفہ بنے پھر حضرت عثمانؓ اور پھر آخر پر حضرت علیؓ۔ خلافت نے اسلام کو نئی بلندیوں تک پہنچایا اور اسلام کے پیغام کو دنیا میں پھیلایا۔ پھر اس نے اپنی اس نعمت کو بھی اٹھا لیا اور جیسا کہ حدیث میں بیان ہے اللہ تعالیٰ نے بادشاہت کا سلسلہ شروع کیا۔ اس بادشاہت اور اس کے بعد آنے والی جابر بادشاہت کے دور کی خود تاریخ گواہ ہے۔

دورِ آخر میں جماعتِ احمدیہ وہ واحد جماعت ہیں جس کو خدا تعالیٰ نے خلافت کی نعمت سے سرفراز فرمایا۔ 1908ء میں حضرت مسیح موعودؑ کے وصال کے بعد اللہ تعالیٰ کے فضل و کرم سے خلافتِ احمدیہ کا سلسلہ حضرت الحاج حکیم مولوی نورالدین خلیفۃ المسیح الاوّلؓ سے شروع ہوا۔ اور یہ کاروان خلافت ثانیہ کے باثمر دور میں حضرت مرزا بشیر الدین محمود احمد، المصلح الموعود خلیفۃ المسیح الثانیؓ کے ہاتھ پر بڑھتا ہوا خلافت ثالثہ کے مبارک دور میں داخل ہوا۔ اور پھر جب حضرت حافظ مرزا ناصر احمد، خلیفۃ المسیح الثالثؒ کی وفات پر جماعت احمدیہ ایک بار پھر خوف کی حالت میں داخل ہوئی تو اس وقت خدائے تعالیٰ نے خلافت رابعہ کے ذریعہ امن عطا فرمایا۔ اور ترقیات کے نئے دور کا آغاز ہوا۔ جس کی کمان حضرت مرزا طاہر احمد، خلیفۃ المسیح الرابعؒ کے ہاتھ میں رہی۔ پھر حضور رحمہ اللہ کی وفات پر وہ حالتِ خوف آئی۔ مگر ایک بار پھر شان و شوکت سے آیتِ استخلاف کی پیشگوئی پوری ہوئی اور حضرت خلیفہ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ زلعزیز کے مبارک دور کا آغاز ہوا۔ اور یہ دور ترقی کا ایسا دور ہے کہ ہر روز ان ترقیات کے مناظر ہمیں دیکھنے کو ملتے ہیں۔ اور خلافت احمدیہ کی تاریخ گواہ ہے کہ مخالفت کے ہر طوفان کو خدا تعالیٰ نے خلافت احمدیہ کی برکت سے بادِ صبا میں تبدیل کر دیا۔ مخالفت کی ہر آگ جو دشمنان احمدیت نے خلافت حقہ کو مٹانے کے لئے لگائی تھی، خود ان کو ہی بھسم کر گئی اور احمدیت کا یہ قافلہ بڑی شان کے ساتھ خلافت کے زیر سایہ ترقیات کی منازل طے کرتا چلا جا رہا ہے۔

حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز اپنے خطبہ جمعہ 21 مئی 2004ء میں فرماتے ہیں:

"پس ہم خوش قسمت ہیں کہ ہم اس دور میں اس پیشگوئی کو پورا ہوتے دیکھ رہے ہیں اور اس دائمی خلافت کے عینی شاہد بن گئے ہیں بلکہ اس کو ماننے والوں میں شامل ہیں اور اس کی برکات سے فیض پانے والے بن گئے ہیں۔ ایک حدیث میں آتا ہے، آنحضرت صلی اللہ علیہ وسلم نے فرمایا کہ میری امت ایک مبارک امت ہے۔ یہ نہیں معلوم ہو سکے گا کہ اس کا اول زمانہ بہتر ہے یا آخری زمانہ، یعنی دونوں زمانے شان و شوکت والے ہوں گے۔"

حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ نے خلافت کے قیام کی غرض و غایت بیان کرتے ہوئے فرمایا:۔ "خلافت خدا کی طرف سے ایک بڑا انعام ہے۔ جس کا مقصد قوم کو متحد کرنا اور تفرقہ سے محفوظ رکھنا ہے۔ یہ وہ لڑی ہے جس میں جماعت موتیوں کی مانند پروئی ہوئی ہے۔ اگر موتی بکھرے ہوں تو نہ تو محفوظ ہوتے ہیں اور نہ ہی خوبصورت معلوم ہوتے ہیں۔ ایک لڑی میں پروئے ہوئے موتی خوبصورت اور محفوظ ہوتے ہیں۔ اگر قدرت ثانیہ نہ ہو تو دین حق کبھی ترقی نہیں کر سکتا"۔ (الفضل انٹر نیشنل، 23 مئی تا 5 جون 2003ء)

پس اللہ تعالیٰ کی قائم کردہ خلافت پر ہر چڑھتا سورج اکناف عالم میں جماعت کی ترقیات کے نئے سے نئے منصوبے لے کر ڈوبتا ہے اور ہر ڈوبتا ہوا سورج ہمیں خلیفۃ المسیح کی امامت میں گہری عبادتوں میں غرق رکھتی ہے۔ وہ قافلہ جو قادیان کی ایک چھوٹی سی بستی سے بے سر و سامان نکلا تھا آج 210 سے زائد ممالک میں اپنے قدم جما چکا ہے۔ اور میں یقین واثق رکھتا ہوں کہ ہمارا زندہ خدا جماعت کی ترقیات کا ضامن ہے اور وہ ہمیشہ ہمیں نوازتا رہے گا تاوقتیکہ جماعت دنیا پر غالب ہو جائے اور دشمنان احمدیت اپنے مکروں میں ہر طرح سے ناکام و نامراد ہو جائیں

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پس خلافت کی موجودگی دنیا کے لیے سائبان کی حیثیت رکھتی ہے جس کے سایہ کے بغیر آرام اور تسکین حاصل نہیں ہو سکتی۔ ہمیں خدائے تعالیٰ کا بے حد شکر ادا کرنا چاہیے کہ اس نے ہمیں ایک خلیفہ کی نگہبانی عطا کی ہے۔ حضرت مصلح موعود رضی اللہ عنہ نے ایک موقعہ پر فرمایا:

"خلافت زندہ رہے اور اس کے گرد جان دینے کے لیے ہر مومن آمادہ کھڑا ہو۔ صداقت تمہارا زیور، امانت تمہارا حسن، تقوی تمہارا الباس ہو۔ خدا تعالیٰ تمہارا ہو اور تم اس کے ہو۔" آمین

خلافت کیا ہے اِک فضل عظیم ربّ رحماں ہے
سراسر نور اور رحمت، علم و حکمت کا گلستاں ہے

فلاح الدين عوده
(درجة ممهدة)

الخلافة وبركاتها

نظام الخلافة هو النظام الأمثل الذي اختاره الله تعالىٰ لبني نوع الإنسان يديرون به شؤونهم حيث يكون علىٰ رأسه الخليفة، الذي يختاره الصفوة من المؤمنين بإلهام وتوجيه من الله تعالىٰ. إن أكبر بركات الخلافة هي أن الخلافة تحمل في طياتها كمالات الرسول بشكل ظلي، فإنه لمن فضل الله علينا أنه قد منحنا بركات الرسالة في شكل الخلافة وتبقى إلىٰ الأبد.

يقول حضرة المسيح الموعود عليه الصلاة والسلام في هذا الصدد: "إن النبي صلى الله عليه وسلم لم يرض أن يطلق لفظ الخليفة للملوك الظالمين وذلك لأن الخليفة في حقيقة الأمر هو ظل الرسول، وبما أنَّهُ أخلود لأي إنسان لذلك أراد الله تعالىٰ أن يبقي علىٰ الدوام وجود الرسل الذين هم أشرف الناس وأعلاهم بشكل ظلي إلىٰ يوم القيامة، فإن الله تعالىٰ قد اختار الخلافة لكي لا تحرم الدنيا من بركات الخلافة في أي وقت قط (كتاب شهادة القرآن). ومن بركات الخلافة أن الله تعالىٰ هو يختار الخليفة، مما يعني أن كل من يكون إمامنا لهدايتنا فهو سيكون من اختاره الله تعالىٰ واصطفاه كما قال الله تعالىٰ "ليستخلفنهم في الأرض."

فالشخص الذي يختاره الله خليفة يوهب إعجاز إستجابة الدعاء، فمن أعظم بركات الخلافة إستجابة الدعاء.

نصح الخليفة الثالث رحمه الله أبناء الجماعة، أن ينشؤوا صلة شخصية مع إمام الجماعة، وإن يكونوا علىٰ يقين تام بأن الدعاء الذي يحظىٰ بالقبول هو فقط دعاء الذي يصل إلىٰ السماء مجتازا باب الخلافة (جريدة الفضل).

الخليفة الأول رضي الله عنه الذي ظل يقظأ طول الليل وهو يدعوا لأحد أفراد الجماعة حيث هرع إلىٰ بيت الخليفة يطلب الدعاء لزوجته التي جائتها آلام المحاض وتعسرت ولادتها حتىٰ ولدت بسلامة وأمان.

قال حضرة المصلح الموعود رضي الله عنه: أصدقائي! كل البركات تنبع من الخلافة فاعتصموا بهذا النظام السماوي ولتنتفع من بركاته الدنيا كلها، وهذه هي وصيتي الأخيرة لكم رحمكم الله وأعزكم في الدنيا والآخرة، أوفوا بعهدكم حتىٰ الموت.

By **Nawfal Asghar**
(Rabiah)

LA SANTÉ MENTALE

La santé mentale n'est pas seulement le bien-être psychologique et émotionnel d'un individu, mais aussi l'état de bien-être où un individu peut utiliser ses capacités émotionnelles et cognitives pour répondre aux exigences de la vie quotidienne et contribuer à la société. La santé mentale est essentielle à chaque étape de la vie, de l'enfance à l'adolescence jusqu'à l'âge adulte. Chaque année, le 10 octobre est célébré comme la journée mondiale de la santé mentale. Il a été lancé comme une activité annuelle par la fédération mondiale par le secrétaire général adjoint de l'ONU (Organisation des Nations Unies) à l'époque pour la santé mentale.

Les ressources en santé mentale dans chaque pays sont différentes. Dans le même temps, les pays développés du monde occidental offrent des programmes de santé mentale pour chaque groupe d'âge. Dans les pays du tiers monde où il devient difficile de répondre aux besoins fondamentaux des familles, peu d'importance est accordée à la fourniture d'une aide appropriée en matière de santé mentale.

Les personnes souffrant de problèmes de santé mentale présentent divers symptômes tels que peu ou pas d'énergie, repousser les gens et se retirer des activités régulières, perdre le sommeil ou la volonté de manger, se sentir impuissant, crier et se battre, s'emporter très rapidement, se faire du mal et bien d'autres.

Prendre soin de la santé mentale, ce n'est pas seulement obtenir l'aide de professionnels en cas de besoin, mais aussi de se connecter avec les autres, s'impliquer dans des activités physiques, aider les autres, dormir suffisamment et rester Positif.

La santé mentale positive permet aux gens de réaliser leur plein potentiel, de faire face au stress de la vie, de travailler de manière productive et d'apporter une contribution significative à la communauté.

Divers facteurs dans la vie des gens tels que les relations interpersonnelles, les facteurs physiques, les traumatismes de l'enfance et de nombreuses autres conditions peuvent perturber les problèmes de santé mentale.

Prendre soin et prendre soin de sa santé mentale préserve la capacité d'un individu à profiter de la vie.

قُلِ اللّٰهُمَّ فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ عٰلِمَ الْغَيْبِ وَالشَّهَادَةِ اَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيْ مَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ

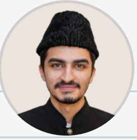
Say, 'O Allah! Originator of the heavens and the earth; Knower of the unseen and the seen; Thou alone wilt judge between Thy servants concerning that in which they differed.'

تُو کہہ دے اے اللہ! آسمانوں اور زمین کے پیدا کرنے والے! غیب اور حاضر کو جاننے والے! تُو ہی اپنے بندوں کے درمیان فیصلہ کرے گا (ہر) اس معاملہ میں جس میں وہ اختلاف کرتے ہیں۔

(39:47)

How to Say "I" in Japanese

By Syed Ghulam Ahmad
(Thaniyah)



In Japanese, the concept of " I " is far more nuanced than in English. While English typically uses " I " as a straightforward reference to the speaker or writer, Japanese offers a rich variety of words for " I " that convey much more. These words reflect the speaker's gender, personality, era, and even their social background. Today, we'll explore some of these diverse expressions.

1. Watashi（私）: A versatile term used in both formal and informal settings. It is appropriate for both genders, though in informal contexts, it is more commonly used by women. Men can also use it, but it may seem less common in casual situations.
2. Boku（僕）and Ore（俺）: Both are casual terms typically used by males. "Boku" is polite and humble, often used by younger boys, while "Ore" is more assertive and casual but considered rude in formal settings.
3. Ware（我）: A classical and literary term for " I, " not commonly used in everyday conversation. It appears frequently in literature and historical contexts.
4. Warawa（わらわ）: An archaic term primarily used by women in ancient Japan. It is rarely used today but occasionally appears in historical dramas or literature to portray female characters from the past.
5. Washi（儂）: An older term historically used in certain dialects or by older individuals. It conveys a sense of humility or age and is rarely used in modern conversation, though it can still be found in literature or period dramas.

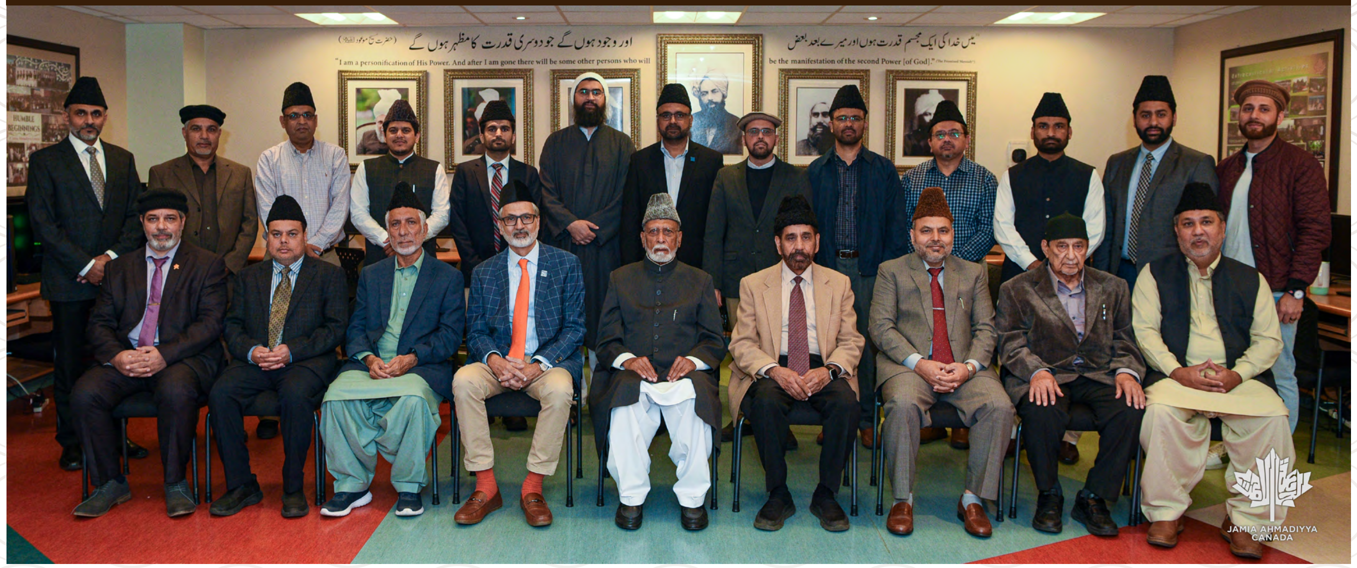
There are approximately 100 different ways to say " I " in Japanese, each carrying its own unique meaning. Few of those are:

"Wai "（わい）
"Wate "（わて）
"Uchi "（うち）
"Oira "（おいら）
"Oidon "（おいどん）
"Boku-chan "（ぼくちゃん）
"Washya "（わたしゃ）
"Shoushoku "（小職（しょうしょく））
"Touhou "（当方（とうほう））
"Sessou "（拙僧（せっそう））
"Soregashi "（某（それがし））
"Maro "（麻呂・麿（まろ））
"Shousei "（小生（しょうせい））
"Warawa "（妾（わらわ））

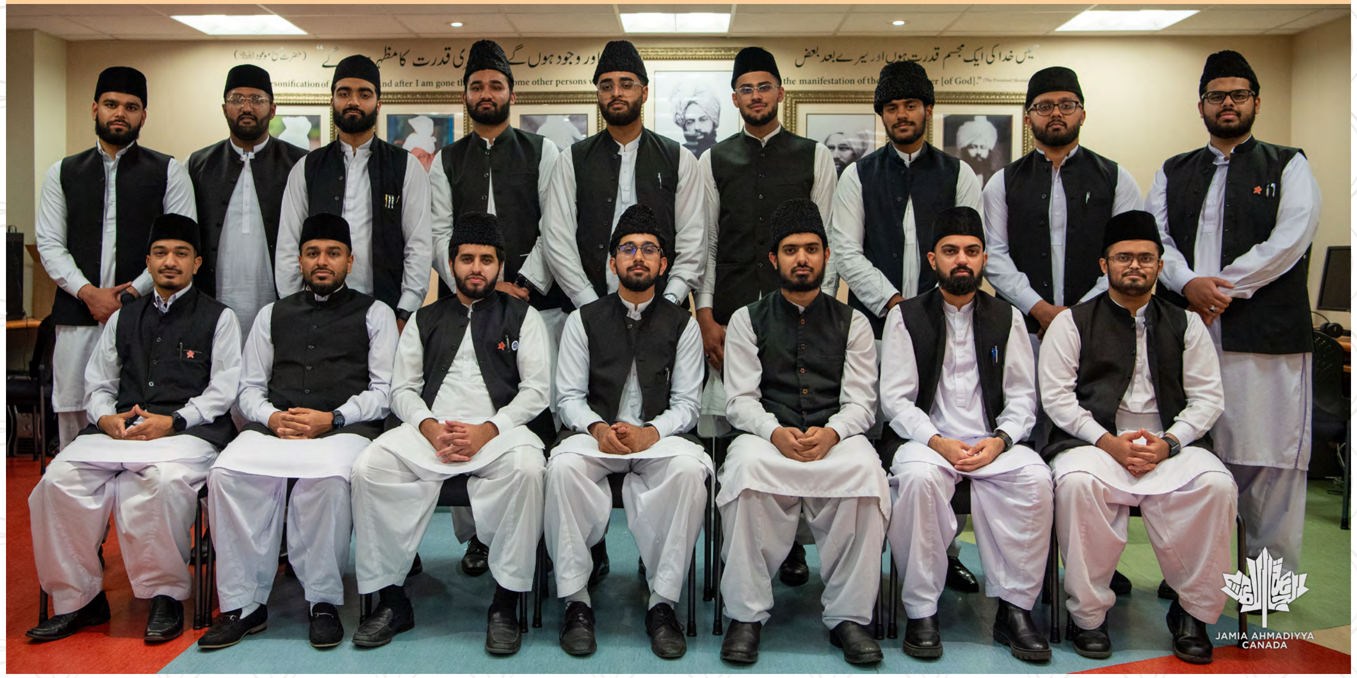
There are also numerous words for " you " in Japanese.

JAMIA FACULTY, STAFF AND STUDENT GROUP PICTURES 2023-2024

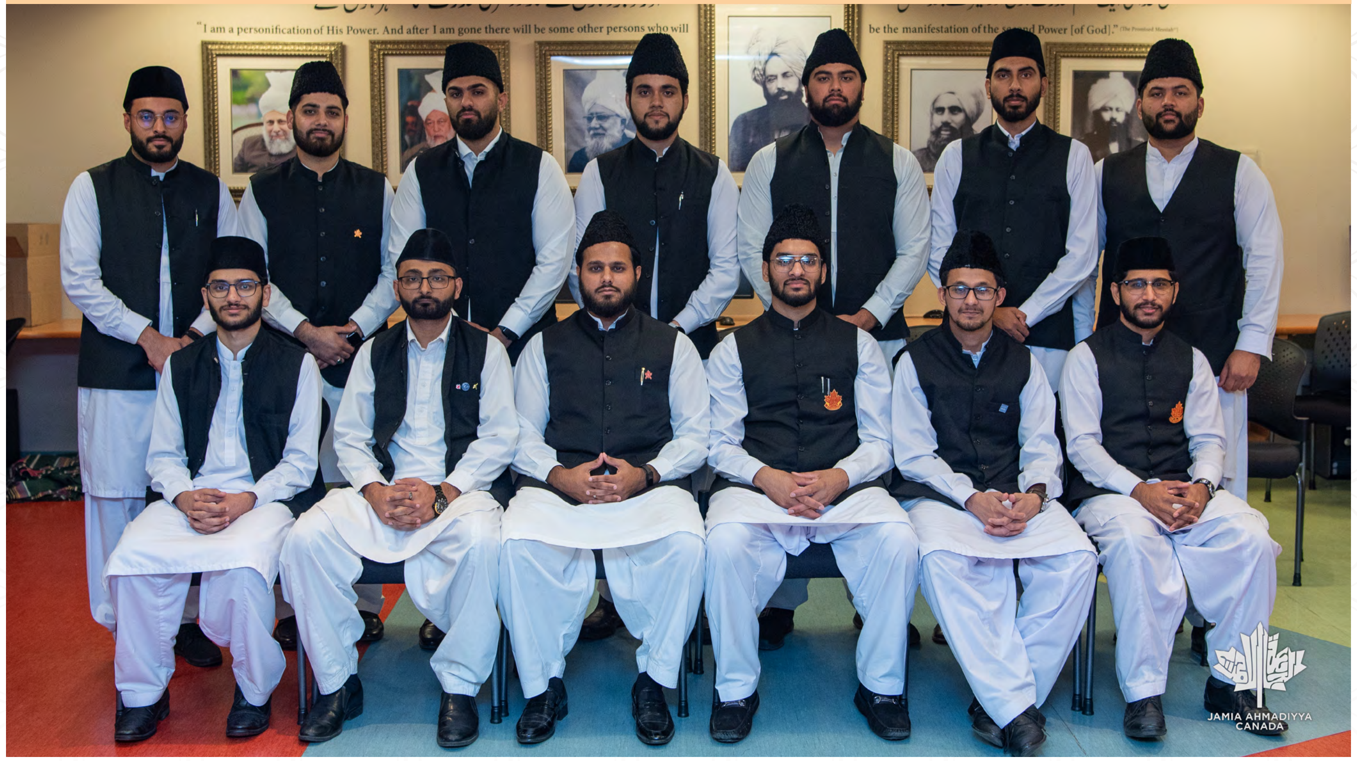
JAMIA FACULTY AND STAFF



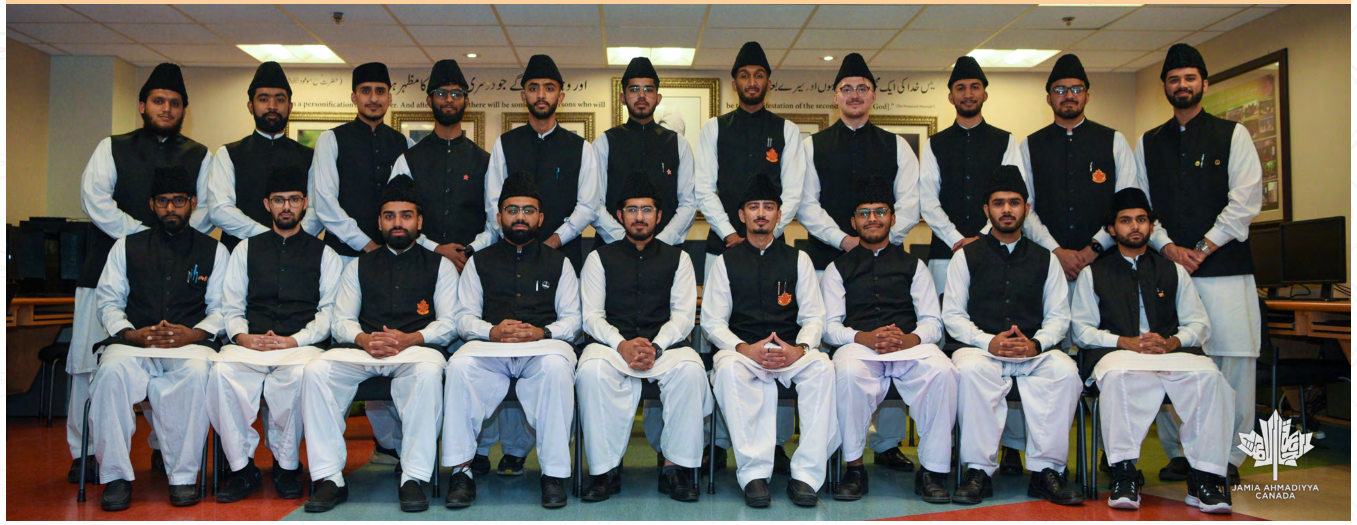
KHAMISAH (6TH YEAR)



SADISAH (7TH YEAR)



RABIAH (5TH YEAR)



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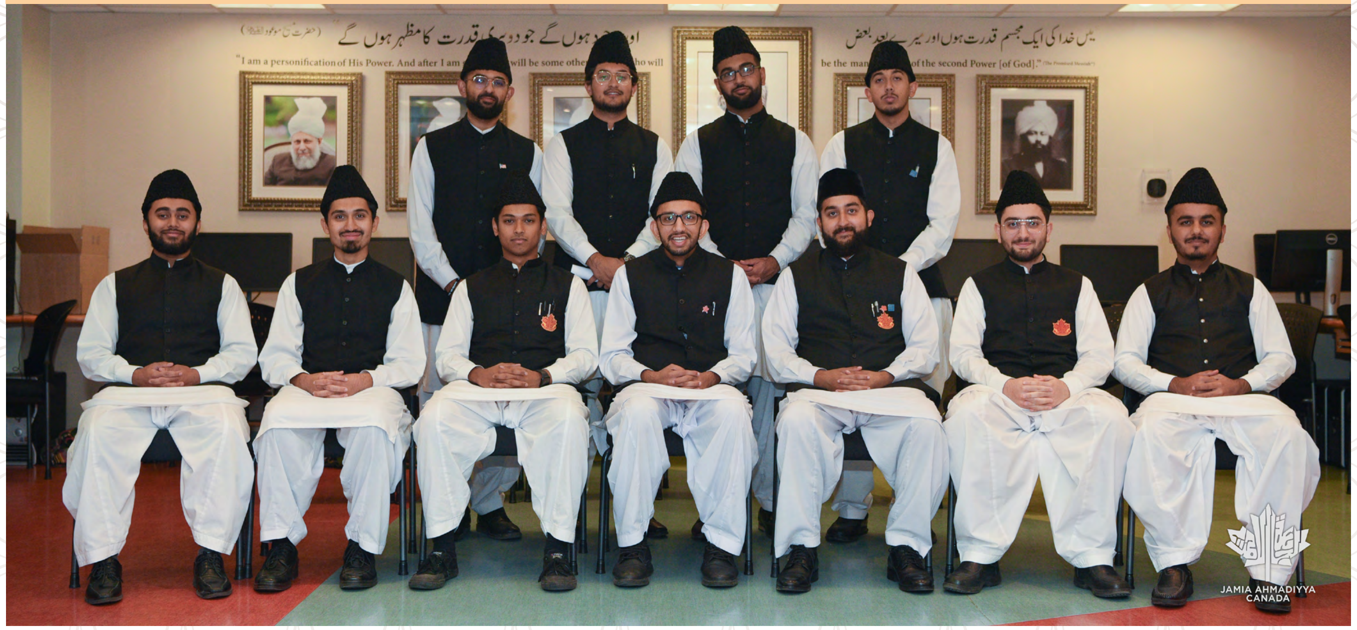
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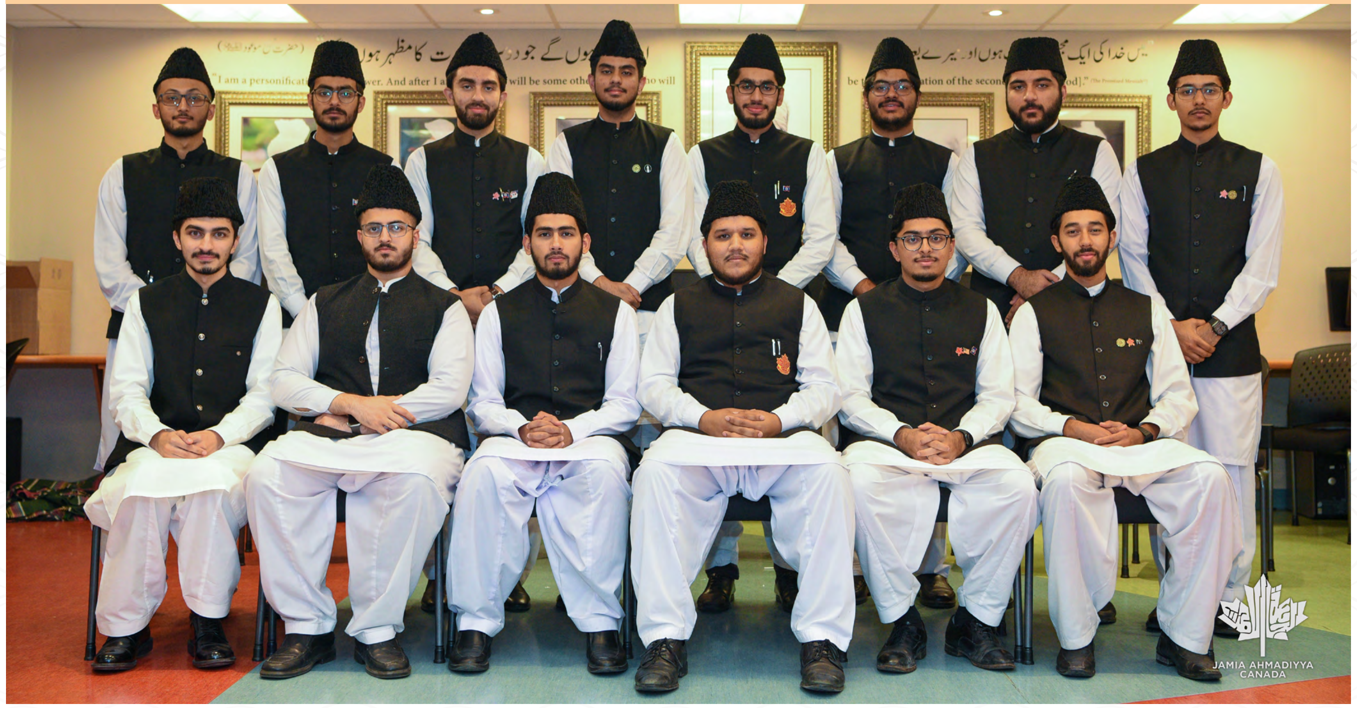
THANIYAH (3RD YEAR)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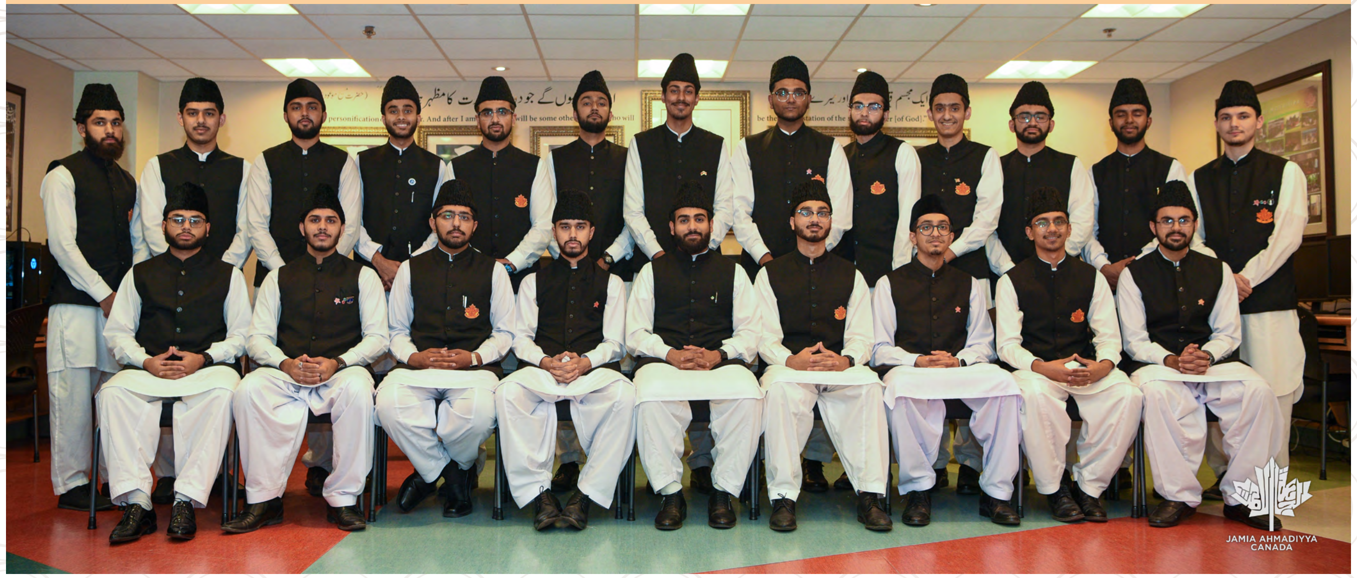
ULA (2ND YEAR)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MUMAHHIDAH (1ST YEAR)

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CANADA

Annual Awards Ceremony of Jamia Ahmadiyya Canada

June 13, 2024

Students, Faculty and Staff of Jamia Ahmadiyya Canada (Academic Year 2023–2024)

And the earth will shine
with the light of her Lord
ANNUAL AWARDS CEREMONY
2024
JAMIA AHMADIYYA CANADA

Amanat Group - Winners of Educational Competitions

And the earth will shine
وَاَشۡرَقَتِ الۡاَرۡضُ بِنُوۡرِ رَبِّهَا
with the light of her Lord
ANNUAL AWARDS CEREMONY
سالانہ تقریب تقسیم انعامات
جامعہ احمدیہ کینیڈا
2024
JAMIA AHMADIYYA CANADA

Shuja'at Group - Winners of Sports Competitions

And the earth will shine
وَاَشۡرَقَتِ الۡاَرۡضُ بِنُوۡرِ رَبِّهَا
with the light of her Lord
ANNUAL AWARDS CEREMONY
سالانہ تقریب تقسیم انعامات
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2024
JAMIA AHMADIYYA CANADA

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